Atomical physiology; together with Aristotle's testimony, that the ancient physioiogers generally went that way.—17. How Aristotle is to be reconciled with himself, and the credit of other writers to be salved, who impute this philosophy to Leucippus and Dembcritus; that they were the first Atheizers of it, or the founders of that philosophy, which is Atheistically Atomical.—18. That the Atomists, before Democritus, were assertors of a Deity and substance incorporeal. — 19. A confutation of those neoterics, who deny that incorporeal substance was ever asserted by any of the ancients, and the antiquity of that doctrine proved from Plato, who himself professedly maintained it.—20. That Aristotle likewise asserted incorporeal substance.—2 J. That Epicurus endeavoured to confute this opinion, as that which Plato and others of the ancients had maintained.— 22. That all those philosophers, who held the immortality of the soul, and a Deity distinct from the world, held incorporeal substance ; and that besides Thales, Pythagoras was a grand champion for the same, who also asserted a Divine triad.—23. Parmenides an assertor of incorporeal substance, together with all those, who maintained that all things did not flow, but something stand.—24. Empedocles vindicated from being either an Atheist or Corporealist at large.—25. Anaxagoras a plain assertor of incorporeal substance.— 26. Inferred that the ancient Atomists before Democritus were both Theists and Incorporealists.-r-27. That there is not only no inconsistency between Atomology and Theology, but also a natural cognation proved from the origin of the Atomical physiology, and first a general account thereof.—28. A more particular account of the origin of this philosophy, from that principle of reason, That in nature, nothing comes from nothing, nor goes to nothing.—29. That the same principle, which made the ancients .discard substantial forms and qualities, made them also to assert incorporeal substance.—30. That from the same ground of reason also they asserted the immortality of souls.—31. That the doctrine of the" pre-existence and transmigration of souls had its original from hence also.—32. That the ancients did not confine this to human souls only, but extend it to all souls and lives whatsoever.—33. All this proved froni Empedocles, who asserted the pre-existence as well as the post-existence of all souls upon that ground.—34. A censure of this doctrine; that the reason of it is irrefragable for the post-eternity of all human souls; and that the hypothesis of the creation of kuman souls, which salves their immortality without'pre-existence, is rational.—35. A new hypothesis to salve the incorporeity of the souls of brutes, without

. their post-existence and successive transmigrations. —^. That this will not prejudice the immortality. of human souls.—37. That the JBmpedoelean hypothesis is more rational than the opinion of those, that would make the souls of brutes corporeal.—38. That the con-

, stitu-tion of the Atomical physiology is such, that whosoever entertains it, and thoroughly understands it, must needs hold incorporeal